I-i^ spirit descends upon him and he enters into deepest
communion with Him, his Father. Divine life courses
through his arteries and his thoughts, words and deeds ore
stream that flow from the fountain of inspiration. The
vull of the son and the Will of the Father are thus identified
in ru.nJunion. The adoption of His Will is the highest
act 01 our own, the abnegation only of our false self, the
aAirmatiOii of the real and true. In other words, the
human will is so thoroughly sanctified and attuned to God's
\Vill ab U become one with it.

, CHAPTER XVII.

THE RISHIS' CONCEPTION OF THE PHENOMENA OF DEATH AND IMMORTALITY AND OF AFTER-LIFE.

It shall be my endeavour to show in this chapter that
paradoxical as it may sound, yet it is true that it is God's
love that had ordained the phenomenon of death. At first
si^ht, it seems that in completely separating those who love
os-ie awther. Death is more inconsistent with God's love
tlian any other pain or trouble to which we are exposed.
Love in its highest and purest form is wounded and crushed
by the loss of love on either side and also by the total inter-
ruption of intercourse. Permanence of the emotion and the
continuaice of intercourse are essential to the

happiness
of true love. Death is therefore opposed to
love and
inconsistent with it so far as it breaks finally
and completely
all earthly intercourse between those who love
one another.
Such a pa-ting is pitiful ^n aid cannot be
anything else.
Yet God kills aid separates ; and so far as this
mortal life is
concerned, there is no remedy, no redress.
Take the case of
a mother at the bed side of her sick child.
Her one great
passionate longing is to keep alive and sound
the body of
2xer child and toward off the horrible event of
a final separation.